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Contextualized Urban Theological
Education Enablement Program
(CUTEEP)

The Urban Theological Education Curriculum

Occasional Papers

Editors

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Introduction

On June 4, 1995, twenty-seven men and women gathered at Boston's Back Bay Hilton for a day long workshop focused upon the broad theme, *The Urban Theological Education Curriculum*. As the first roundtable sponsored by the Contextualized Urban Theological Education Enablement Program (CUTEEP) of Gordon-Conwell Theological Seminary's Center for Urban Ministerial Education, it was an historic gathering. The participants of the round-table were drawn from the initial seven CUTEEP grant recipients, invited guests with expertise in urban theological education from both the Boston area and nationally, and the CUTEEP staff.

The roundtable was not intended to be a "how-to" event. Instead it attempted to lay some of the theoretical groundwork needed for the seven CUTEEP-funded projects to begin to examine and explore the assumptions behind curriculum design specifically focused in urban theological education. Opportunities were provided for participants to begin to discover how each person viewed the curricular project.

Dr. Bruce W. Jackson's devotional meditation on "Doing the Word—Curriculum Design and Pentecost" serves to set the stage for the enclosed workshop presentations. Three papers commissioned to reflect different aspects of curriculum design follow. Dr. Robert Pazmiño's paper, "Designing the Urban Theological Education Curriculum" issued the call for designers of urban theological education to consider three elements: context, persons, and content. His paper lays the foundation for a theoretical understanding of curriculum design. Professor Dean Borgman's and Dr. Ira V. Frazier's papers focus upon specific aspects of the urban theological education curriculum that CUTEEP feels are on the cutting edge of urban ministry training. Borgman's essay, "Urban Theological Education: The Youth Connection," presents an overview of youth culture and illustrates the challenge for theological education institutions to wrestle with the serious task of training people for ministry to youth at risk. Frazier's paper, titled, "What is Mentoring" seeks to look at the modality of training church leadership through the processes of peer mentoring.

Obviously, the workshops contained more than is reflected in this collection of written essays. The interaction and dialogue of the participants, as well as the creativity of each presenter is unable to be captured in the written format. However, it is hoped that these essays will provoke and stimulate thinking about the design of curricula for training women and men to be more effective in urban ministry.



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DOING THE WORD - CURRICULUM DESIGN AND PENTECOST

ACTS 19:1-10

(Meditation to open the Roundtable)

Bruce W. Jackson

- I. Dynamics preceding the Curriculum (Acts 19:1-8)
 - A. Descent of the Holy Spirit (Dunamis) - Precedes the Curriculum (19:1-7)
 - B. Directed by a larger vision - A theology of the Kingdom of God (19:8)
- II. Design of the Curriculum (19:8-10a)
 - A. Dwelling - Localized geography / Venue - Lecture Hall of Tyrannus (19:9b)
 - B. Daily Discussions - Action/Reflection (19:9b)
 - C. Duration - More than two years - Long term investment (19:10a)
- III. Dispersion of the Curriculum (19:10b)
 - A. Diversity - Jews and Greeks in the province of Asia (19:10b)
 - B. Declaration of the Gospel (19:10b)

Introduction

Well, here we are at last. The first CUTEEP roundtable and we're holding it on a Sunday. And how many of you realized that today is Pentecost Sunday?

Since we have gathered together to look at aspects of the Urban Theological Education Curriculum, I thought I might try and combine the themes of the Holy Spirit's empowerment and Curriculum design. I have three main points: The DYNAMICS necessary for a curriculum; The DESIGN of the curriculum; and the DISPERSION of the curriculum.

DYNAMICS necessary for the curriculum

In Acts 19:1-6, we read about Paul's encounter with twelve men as he was returning to the city of Ephesus. Apparently, these were individuals whose Christian understanding was somewhat

lacking. They did not have any knowledge of the Holy Spirit, a condition that the New Testament clearly found antithetical to a complete understanding of true Christianity. As I. Howard Marshall claims in his commentary on Acts: "It is safe to say that the New Testament does not recognize the possibility of being a Christian apart from posses-

sion of the Spirit.” At any rate, Paul proceeded to instruct them in the complete understanding of the gospel, they were baptized a second time (the only time, we should note, that the New Testament records people being baptized a second time), and they received the Holy Spirit in a powerful manner.



I am not going to engage in the theological debate about the reception of the Holy Spirit and how and when this occurs in relation to conversion and baptism, except to say that Acts indicates a varied order. What I do find interesting is that the reception of the Holy Spirit by the twelve men is recorded immediately prior to the description of Paul’s establishment of an educational institution in Ephesus, which gives us a hint at the first dynamic necessary for any curriculum—the DESCENT OF THE HOLY SPIRIT (or if you will indulge my alliteration—the Dunamis of the Spirit). The empowerment by the Spirit precedes any development of a curriculum. If we design anything in our own strength, it is bound for failure. In whatever way possible, we must allow our curriculum to be permeated with the power of the Holy Spirit. Prayer certainly should precede, undergird, and follow

any planning and curriculum development project. Such prayer involves allowing our heart and mind to listen for the guidance of the Spirit, reflecting upon the needs of the prospective participants in the curriculum.

Verse eight speaks of another dynamic needed for an effective curriculum. That is it must be DIRECTED by a larger vision. It is not enough to simply have the appropriate elements of a curriculum on hand. There must be something larger which drives the curriculum—a vision of a greater end than merely a collection of courses or programs. For Paul, the vision was the Kingdom of God. The Word clearly indicates that a vision of God’s reign animated Paul, for Luke describes Paul’s speaking as bold and persuasive. Clearly, he was seeing the larger picture and this drove him.

DESIGN of the curriculum

Under the empowerment of the Holy Spirit and guided by a larger vision, we come to the second major point - the DESIGN of the curriculum.

As was his custom, Paul initially began his ministry in the synagogue. In Ephesus, his outreach lasted for about three months. Then some people began to oppose Paul and his message, creating dissent. Paul was ready for this eventuality. He moved his discipleship school to another location—the lecture hall or school of Tyrannus. We can derive from Paul’s example that the educational process needed a DWELLING - some type of location or place in which to gather. The physical space is less important than the actual ability to gather somewhere in which to engage in the educational process. An educational program needs a geographic locus. Such an emphasis is part of what we

mean by contextualization—the geography of the education should be in close proximity to the participants.

A second aspect of the DESIGN of the curriculum deals with educational process. Paul engaged his students in DAILY DISCUSSIONS. The New Revised Standard Version reads that they argued daily. The NIV translates this as “having daily discussions.” There was a regularized schedule of contact between the students, their professor or mentor, and with each other.

Commentators note that one of the textual variants records a seemingly inconsequential detail that the discussions took place between 11:00 a.m. and 4:00 p.m.—the very time that most of the people in Ionia would be on their siesta. Clearly, something significant was occurring for folks to give up their nap-time to attend these sessions. Talk about motivated students!

I would wager to say that much of the conversation was in the form of an action/reflection model. As the disciples acted on their faith, there would be issues that would provoke questions. All of this became fodder to form the substance of the curriculum. Again, the dwelling of the school, in close geographic proximity combined with the closeness to the geography of the learner’s cognitive distance made for a highly contextual curriculum. The DURATION of this school is the third aspect of the Curriculum’s DESIGN. Our text records that Paul taught intensively in this fledgling school for almost two years. In actuality it may have been closer to three years, by the time one adds the initial three months in the synagogue. The educational process involved was both highly intensive as well as extensive. The investment was for the long

term. As educators, we need to recall that people learn at different rates and that, in dealing with adults in particular, there needs to be a commitment of time. The curriculum should not be so focused on transmitting a set amount of content, that it neglects to investigate whether or not the content is actually being absorbed by the learners. In urban ministry, the commitment to the long haul may be doubly necessary, for it just seems that things take longer to bear fruit in the city. Those who want to see instant results will in all likelihood be disappointed. After all, we should be more concerned about the fruit that lasts, rather than the initial quantity of the first harvests. Education is cumulative.

DISPERSION of the Curriculum

The effects of the school at the Hall of Tyrannus were significant, which brings us to our third point—the DISPERSION of the Curriculum. Paul’s whole reason for establishing the training school was for the purpose of providing a strong base for future ministry. He had in mind that the learning that occurred in the classroom would be dispersed. And dispersed it was—in two significant ways: First we read that of the DIVERSITY of those affected: Jews and Greeks. I understand that to mean a wide diversity of people from all strata of society, since this categorization was one of religious identity, not necessarily restricted to ethnicity. (In one sense, it could be likened to dividing the world into Christians and non-Christians.)

Secondly, the DECLARATION of the Word was widespread. Scripture records that all of the province of Asia heard the word of the Lord. Obviously, while Paul’s

training school was in session, the disciples were involved in ministry to the surrounding cities and towns. Some might argue that this is hyperbole, to say that all of Asia was affected, but it must be acknowledged that in some sense, a beach-head for the gospel was established in the major urban centers which would eventually impact the hinterlands. So in this sense, the word “all” may not be just an evangelistic use of the word.

Conclusion

As we spend the day together wrestling with aspects of designing the urban theological education curriculum, let us remind ourselves that we need to continually seek the Descent of the Holy Spirit in a fresh way as we plan and strategize; We need to be aware of the contextual elements in the Design of any curriculum—location, time of meetings, the constituency of our students, to name a few; and we need to see that the effects of our curriculum design are Dispersed in such a way that our larger vision of God’s reign is being established. May God bless you richly today.

AMEN

DESIGNING THE URBAN THEOLOGICAL EDUCATION CURRICULUM

Robert W. Pazmiño

Ministry in the cities of the United States and globally calls for the best efforts of theological educators to address the challenges of relating the Gospel of Jesus Christ to urban realities.¹ In such efforts educators must be discerning of the distinctives of the context, persons and content of the teaching they intend to offer along with what can be learned from past efforts. One definition of education incorporates these three elements of teaching, namely **context, persons and content**: education is the process of sharing content with persons in the context of their community and society. In relation to urban realities, the matter of the distinctive context of the city is identified as a priority because of its impact upon the design of a curriculum for theological education.² But before focusing on current realities, historical efforts to design an urban theological curriculum should be explored for insights applicable to current tasks.

Historical Efforts

What if anything can be learned from historical efforts to address urban realities in the theory and practice of theological edu-

tion? In their post World War 2 efforts in the United States, George Younger suggested that theological seminaries manifested a general inability and inertia in responding to the more complex society encountered in the city. As a result of this deficit, the decade of the 1960's saw the proliferation of a variety of training efforts. These efforts called action and urban training were developed by national Protestant mission boards and they were directed at enabling the churches to respond to the urban challenge.³ Some of these efforts ignored the work of racial and ethnic minority faith communities as they sought to foster theological reflection on the mission and ministry of the Christian church in the city. But all of these developments marked the contextualization of theological education, the effort to provide educational experiences relative to the needs and demands of urban life and ministry.

One basic learning from the action training movement is that the context must be given priority in the initial design of an urban theological curriculum because it has too readily been ignored. Given this emphasis upon context, the ever present

¹ Appreciation is expressed to all the participants in the CUTEEP (Contextualized Urban Theological Education Program) Roundtable I that was held on June 4, 1995 in Boston, Massachusetts. Their dialogue and discussion on the topic of designing the urban curriculum fostered the development of my ideas.

² For a discussion of curricular foundations in Christian education see Robert W. Pazmiño, *Foundational Issues in Christian Education: An Introduction in Evangelical*

Perspective (Grand Rapids: Baker, 1988), pp. 205-221; and Robert W. Pazmiño, *Principles and Practices of Christian Education: An Evangelical Perspective* (Grand Rapids: Baker, 1992), pp. 91-115 for a discussion of educational content as it relates to curricular decisions.

³ George D. Younger, *From New Creation to Urban Crisis: A History of Action Training Ministries 1962-1975* (Chicago: Center for the Scientific Study of Religion, 1987), pp. 3-5.

danger is that of contextualism where the immediate context of the city ministry is all that is addressed. Contextualism results in a reductionism that fails to adequately learn from other contexts and to adequately attend to both the persons present and the content of theological education. An exclusive focus upon the context of the community or society may not adequately attend to the actual persons who have come to learn and ways in which they may or may not be representative of their particular context. The particularity of the context must be balanced with a concern for the global and universal scope of the gospel, the Christian content that is central to theological education in the Christian faith. The content can be transformative of the context, just as the context provides a distinctive vantage point from which to engage the content.

The action training movement also emphasized mission and activity in the urban world. In this the movement incarnated what Martin Kaehler observed about mission, namely that “mission is the mother of theology.”⁴ Such an emphasis upon mission and action, while being affirmed must also be balanced with a concern for reflection as a complementary component of the educational process. This warning is captured in the educational proverb: education is the best teacher, but a fool will have no other. Experience is to be valued, but education assumes the importance of reflection

upon experience and the opportunity to learn from the experience of others.⁵ Theological education also assumes the opportunity to wrestle with the place of theology and theory with the understanding that a good theory is the most practical of all things. This is the case because a good theory provides a means by which to guide and enhance practice and a way of seeing things that would otherwise be ignored in a particular urban setting. The assumption of this educational perspective is that the theories shared are in fact good ones. Good theories are responsive to the insights gained from practice in urban settings and serve to equip persons wrestling with urban realities. They enable persons to engage in active ministries with renewed strength and joy.

One noteworthy historical effort to design a seminary curriculum responsive to the city is that of New York Theological Seminary under the leadership of George W. Webber.⁶ Under Webber’s leadership, New York Seminary implemented a reform in the professional training for ministry by emphasizing contextual and field-based education that included laity, clergy, and seminarians. In addition, the seminary made theological education much more accessible to various racial and ethnic communities who previously were excluded. Other more recent developments include the programs of the Seminary Consortium for Urban Pastoral

⁴ This is cited by Orlando Costas in “Educación Teológica y Misión,” in *Nuevas Alternativas de Educación Teológica*, ed. C. René Padilla (Grand Rapids: Nueva Creación, 1986), p. 9.

⁵ For a discussion of the place of experience and reflection in education see Robert W. Pazmiño, *By What Authority Do We Teach? Sources for Empowering Christian Educators* (Grand Rapids: Baker, 1994), pp. 77-118.

⁶ Works that recount the history of this school include: George W. Webber, *Led By the Spirit: The Story of New York Theological Seminary* (New York: Pilgrim, 1990); and Robert W. Pazmiño, *The Seminary in the City: A Study of New York Theological Seminary* (Lanham, MD: University Press of America, 1988).

Education (SCUPE) in Chicago and the Center for Urban Ministerial Education (CUME) in Boston. All of these efforts have taken risks in exploring alternative curricula to traditional forms. They are suggestive of the need to develop a risk taking curriculum in designing a curriculum for effective urban theological education.

A Risk Taking Curriculum

A preliminary question is what is meant by curriculum if one is to be designed that is appropriate for theological education in the urban context. A working definition of curriculum is that content made available to participants and their actual learning experiences guided by a teacher. A curriculum is the vehicle or medium through which educational vision takes roots in the actual content being offered. The content planned for and made available can include cognitive, affective, and behavioral aspects that serve to inform and stretch participants. Such a holistic curriculum seeks to engage the heads, hearts and hands of participants in transformative ways. Curricular design also includes the delineation of the actual experiences that participants will encounter along with their teacher or teachers. The guidance of the teacher assumes that the experience is more than just experience alone. Such guidance calls for informed and examined experience with ample opportunities to reflect upon the shared experiences of persons and to be in dialogue with both the inherited and emerging wisdom of others. Wisdom can, of course, be shared by both teachers and participants in such a curricular process. But the distinctive calling of the teacher is to provide access to the accumulated wisdom that can be formative and transformative of persons, communities, systems and structures in and beyond the city.

Risks are inevitable in this process of sharing because persons may reengage urban realities from perspectives different from their initial responses that may or may not be welcome back in their communities and families of origin. The problem of translation and adaptation of new learnings back home remains for participants, but a curriculum can be designed to allow space for such questioning and exploration of the tasks of transferring learning. In recognizing the changing character of urban realities, theological educators can anticipate points of continuity and change in the development of persons, communities and societies that support and resist the possibilities explored in educational experiences. Risks are also inevitable if genuine dialogue is fostered in the theological curriculum. The naming of theology denotes a study of God who is disclosed in biblical accounts as a transformer and reformer of human life as its very core. Such transformation is a possibility on the personal and corporate levels of city life and may well be expected of God's exiles in seeking the welfare and peace of the city in which they are called (Jeremiah 29:7). As was suggested above, urban theological educational planning must take seriously the urban context.

The Urban Context

A provocative description of the urban context is offered by eight-year-old Gail who shares about her neighborhood along with her emerging theology:

In my neighborhood there is a lot of shooting and three people got shot. On the next day when I was going to school I saw a little stream of blood on the ground. One day after school me and my mother had to dodge bullets—I was not scared.

There is a church and a school in my neighborhood. . . On another day I saw a boy named Zak get shoot by J & B. By King High School Susan Harris got shot and she died. It was in the newspaper. When we and my mother was going to church we could see the fire from the guns being shot in 4414 building. I was not scared. . . God is going to come back some day and judge the whole world. Not just my neighborhood. I know these are really bad things, but I have some good things in my neighborhood. Like sometimes my neighborhood is peaceful and quiet and there is no shooting. . . Sometimes the children in my building go to Sunday School with me and my mother. Also the building I live in is so tall I can see downtown and the lake. It looks so pretty. I believe in God and I know one day we will be in a gooder place than we are now.⁷

In relation to this description, Marian Wright Edelman of the Children's Defense Fund proposes that a curriculum be designed so that

theological education equips clergy for leadership and service to children and their families, both within and beyond the congregation. Do seminaries provide courses on the crises facing children and help students see child advocacy as an integral part of their future ministry? Are theological institutions preparing students to develop the outreach programs that should be a vital part of a congregation's presence in

the community? Of course a seminary's primary charge is to help students prepare to minister to the spiritual needs of future congregants. But what better place than seminaries to raise the physical, emotional, economic, and other needs—in addition to spiritual needs—of children, and assist theological students to consider the call to advocate on behalf of poor and vulnerable children, as they formulate and refine their vision and understanding of ministry?⁸

I would add to this proposal the addition of laity to the clergy named because of the need for theological education of the whole people of God in the city. But Edelman appropriately places a high priority upon one of the five tasks of the church that I have identified as crucial for theological education in the Christian tradition. That task is advocacy and it can be suggested that both advocacy and the corresponding task of service are the two key tasks that serve to establish credibility in the urban context. The other three tasks are proclamation, community formation, and worship that serve to distinguish the educational agenda of the Christian church from education in general.⁹ These five tasks are components of the Christian mission in the world and they are the gifts of the Holy Spirit to the Christian church as it lives in the urbanized world at the dawn of the third millennium. Fulfilling the tasks of advocacy and service in the city inevitably involves risks, but they are well worth the taking to make a difference.

⁷ Linda Waldman, ed. *My Neighborhood: The Words and Pictures of Inner City Children* (Chicago: Hyde Park Foundation, 1993) as cited in Marian Wright Edelman, "Cease Fire! Stopping the Gun War Against Children in the United States," in *Religious Education* 89 (Fall 1994): 461.

⁸ Marian Wright Edelman, "Cease Fire!" pp. 478-79.

⁹ For a discussion of the five-task model see Robert W. Pazmiño, *Principles and Practices of Christian Education: An Evangelical Perspective* (Grand Rapids: Baker, 1992), pp. 37-57; and Robert W. Pazmiño, *Latin American Journey: Insights for Christian Education in North America* (Cleveland: United Church Press, 1994), pp. 55-75.

Distinctive characteristics of the urban context can include its multicultural, fragmented, and economically challenged makeup. How do these distinctives impact upon curricular design? The multicultural dimension can include persons who are recent immigrants along with those who have lived for many years in the city. This multicultural dimension calls for a commitment to multicultural education.

Multicultural education is a type of education concerned with creating educational environments in which participants from all cultural groups will experience educational equity.¹⁰ "Educational equity" can be defined in terms of access to educational resources, respect of difference, space to be heard especially in one's mother tongue, appropriate role models, and shared power to make educational decisions.¹¹

The fragmented character of urban life calls for careful attention to the principle of connection in curricular design. Ten possible connections can be proposed to guide the relationships among the five tasks of proclamation, community, service, advocacy, and worship that I have elaborated upon in other writing.¹² But beyond these connections the curriculum must assist participants in seeing the bridges between their educational experiences and life on the streets of the city. Without such a linkage being fostered, the contextual relevance of teaching and learning is suspect. Awareness of urban realities and challenges must be prominent

in the problems and issues chosen and discussed.

One urban reality for many participants is the economic deprivation and oppression that many suffer which calls for attention to the issue of survival that is an increasing concern in relation to Gail's description of the violence she encounters daily in her neighborhood. This suggests for the theological curriculum the need to address systemic and structural realities that perpetuate not only patterns of economic deprivation, but political and social oppression of various forms. The forces, the principalities and powers of racism, sexism and classism must be wrestled with in considering the larger context of city life. A focus just upon personal ethics is not sufficient with the demands of justice and peace that require the consideration of social ethics. The Christian Gospel has implications for all of life in the urban and any other context. A curriculum for urban theological education must foster the development of a public theology that enables Christian to be the salt and light in the wider community and society in which they are called to live as faithful disciples of Jesus Christ. The pioneering work of Eldin Villafaña is particularly instructive in the area of developing a urban social ethic and agenda.¹³ The Lordship of Jesus Christ assumes that the Christian faith and principles has implication for all the dimensions of corporate life. No easy formulas can be provided for how

¹⁰ See the work of Ricardo L. Garcia, *Teaching in a Pluralistic Society: Concepts, Models, Strategies* (New York: Harper & Row, 1982), p. 8.

¹¹ For a more detailed discussion of multicultural and theological education see Pazmiño, *Latin American Journey*, pp. 76-122.

¹² These ten connections are discussed in detail in Pazmiño, *Principles and Practices of Christian Education*, pp. 91-115.

¹³ Eldin Villafaña, *The Liberating Spirit: Toward an Hispanic American Social Ethic* (Grand Rapids: Eerdmans, 1993).

the Christian faith relates to modern urban life, but the educational task is to pose the key questions with which Christians must grapple. Such a grappling assumes that Christian persons may agree to disagree on some issues of public policy.

Urban Persons

The element of persons in the urban theological curriculum can be considered in terms of both who is present and who is absent from the educational opportunity. This element is best envisioned in relation to a metaphorical definition of the curriculum. Curriculum can be defined as the feast that is made available at the common table of teaching for persons to partake. The question then is raised as to who is welcome at the table and who has been kept under the table. This metaphor also considers the need to put all of the educational issues on the table for all to see what is at stake. Guillermo Cook has written a parable that captures this challenge in a graphic way:

It is as though a large number of people were huddled under a large, food-laden table. They can smell the food, but all they see is the underside, the base of the table. Only a privileged few are seated around the table enjoying the fullness of nature's bounty. Some are totally unconscious of what is happening underneath the table. Others are dimly aware of it and occasionally pass down some crumbs to those below. But several banqueters know well who is under the table but are doing their best—and worst—to keep things as they are. They don't want anyone to spoil their meal. Then a person enters the room. He walks across to the table. But instead of taking his place in the

seat of honor, he stoops down and gets under the table. He sits with the hopeless people down below and shows his love and concern. With him as their Head, they begin to have hope. God loves them! God has something good in store for them! They join in small groups to sing, pray, and study His Word. In time they will be ready to come out from under the table to join the privileged few in a common meal around the table.¹⁴

How one sets the table, prepares the educational feast and welcomes all are crucial decisions that impact upon the persons in urban theological education. Those who come may be the existent or emerging leaders of their faith communities with much wisdom to share or bring to the table. Careful attention needs to be given to those who come to the feast acknowledging their unique starting or entry points into the educational process. Genuine dialogue that allows for an honest give and take calls for an openness and vulnerability on the part of those who serve as teachers. Peer learning is also encouraged that allows for an active sharing of wisdom that the teacher or teachers may not have. Given the challenges of the urban context the educational process must be open-ended so as to encourage life long learning within networks of relationships. The bi-vocational character of much urban ministry also requires a sensitivity to the time constraints with which participants may be contending and the need to foster learning through doing or activity. This emphasis must also be related to the place of

¹⁴ Guillermo Cook, *Let My People Live: Faith and Struggle in Latin America* (Grand Rapids: Eerdmans, 1988), pp. xiv-xv.

reflection as noted above, but reflection may be of different types. A recognition is required of the diversity of gifts within the Body of Christ and the place of interdependence. Persons in urban settings as in all educational settings have a variety of learning styles and this must be respected in the curricular design.¹⁵

Urban Content

The content of a curriculum for urban theological education must be attentive to the explicit, implicit and null curricula that are suggested by the work of the educator Elliot Eisner. The explicit curriculum comprises the stated and planned events that are intended to yield certain educational consequences. It is public and its goals or objectives are commonly understood by those who are participating. By contrast the implicit or hidden curriculum includes the sociological, cultural and psychological dimensions of education which are caught rather than intentionally taught. Aspects of the implicit curriculum include the nature of behaviors fostered among participants, the type of relationships fostered and the values emphasized in the common life. The null curriculum is what is not taught. It can be as important as what is taught because it affects the kinds of options one is able to consider, the alternatives that one can examine, and the perspectives from which one can view a situation or a problem. The challenge posed with the null curriculum is

for educational designers to make conscious efforts to structure curriculum so that omissions will be purposeful rather than irresponsibly allowed.¹⁶

In terms of the explicit curriculum a number of observations are possible. While beginning with the expressed needs of participants the content shared should stretch participants to confront the demands of God and the Gospel for their lives personally and corporately. The content should wrestle with the call to incarnate faith commitments in their particular contexts of life and ministry. The person and work of God the Spirit must be honored and thus allow for the place of worship and celebration that I contend is central to the five tasks of education that is Christian. The urban curriculum should also equip participants to exegete their own cultural setting through social and historical analysis that interfaces with biblical and theological reflection.¹⁷

In terms of the implicit curriculum for urban theological education, designers should strive to foster the spiritual formation of participants. The modeling of Christian relationships and the sense of a welcoming Christian community is a basic requirement for faithful theological education. This calls for the recognition of God's presence in others and a respect of differences. The wider society too readily associates difference with deficiency, but this cannot characterize a setting that strives to

¹⁵ For a discussion of this diversity of learning and teaching styles see Robert W. Pazmiño, *Principles and Practices of Christian Education*, pp. 107-109.

¹⁶ Elliot W. Eisner, *The Educational Imagination: On Design and Evaluation of School Programs*, 2d ed. (New York: Macmillan, 1985), pp. 87-107.

¹⁷ For an exploration of these foundations see Pazmiño, *Foundational Issues in Christian Education*.

incarnate Christian integrity. A concern for Christian truth must be balanced with a demonstration of Christian love. Concern for the truth too easily deteriorates into the imposition of perspectives that participants need to embrace through their own prayerful study and discernment in conversation with the revealer of truth, the blessed Holy Spirit. This requires of curricular designers and teachers the creation of space where the Spirit can work and a prayerful reliance upon the Spirit's working.

Finally in terms of the null curriculum, it is important by way of evaluation to identify those perspectives and procedures that have not been addressed and to provide resources and alternatives to participants to supplement and complement what their educational diet has been within a particular program. Designers of the urban curriculum must be attentive to the excluded voices and perspectives and to propose ways in which to welcome all the table, leaving none under the table to receive only the crumbs that happen to fall. The perspective from under the metaphorical table can often be instructive with regard to what actually is serving as the foundation for curricular design.

Curricular Foundations

In writing to the church at Corinth the apostle Paul shares his concern about the divisions that were present in the church. These divisions are not unlike the fragmentation confronting curricular designers as they develop plans for urban theological education:

According to the grace of God given to me, like a skilled master builder I laid a foundation, and someone else is building

on it. Each builder must choose with care how to build on it. For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ. Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw—the work of each builder will become visible, for the Day will disclose it, because it will be revealed with fire, and the fire will test what sort of work each has done. If what has been built on the foundation survives, the builder will receive a reward. If the work is burned up, the builder will suffer loss; the builder will be saved, but only as through fire (I Cor. 3:10-15 NRSV).



This passage suggests the accountability to God for careful curricular construction that is discerning of the foundation which is Jesus Christ. A Christian foundation provides the basis not only for curricular design, but also for evaluation of the curriculum. From my perspective as an educator, Paul's exhortation points up the need for a connected or integrated curriculum that attends to the context, persons and content of the city. It also suggests the importance of

relating the theological curriculum to the mission of the Christian church as commissioned by its Lord and Savior. One way of identifying the tasks of that mission is my proposed five task model as named above that includes proclamation, community, service, advocacy and worship. How might a theological curriculum relate to each of these tasks?

In one sense all the courses or subjects in the curriculum should attend to these tasks in one form or another. But in a more direct application each of these tasks can expression in various theological studies. Proclamation is clearly the focus of courses on preaching and teaching where persons are preparing to proclaim God's Word to the urban community in words. Such proclamation of the Word of God assumes that students have knowledge and understanding of the Christian story and the content of the Christian faith as discerned across the ages. This knowledge and understanding are gained through biblical, theological, historical and ethical studies. In addition, courses that focus upon social ministry and all forms of practical theology wrestle with the proclamation and the integrity of the Gospel in deeds or actions in addition to words.

In relation to community formation, theological study must attend to the matters of leadership and administration along with an understanding of group process and care. Pastoral and lay leaders are called to be the shapers and shakers of the Christian community in both its gathered and scattered expressions. The all important aspects of field, supervisory and/or mentored ministry enable students to explore their leadership skills along with their refinement in the fires of practice. The discernment of strengths

and growing edges helps in the formation of leaders who hopefully will develop skills in working with the diversity of persons and communities in the urban context. Often in more traditional approaches a dimension of the null curriculum is the relationship between the church and the wider community.

The task of service is addressed in those studies that explore the various aspects of practical theology. These aspects include counseling of diverse forms and social ministries that also include a variety of expressions. Some grappling is helpful in the "what" and "why" of social and personal ethics as a basis to explore the diaconal ministries of the churches. The traditional theological studies of Bible, Christian theology and church history lay a foundation for service and may well provide examples of faithful service in the church's past efforts.

Advocacy finds its most direct expression in courses on Christian ethics, but can also be present in both preaching and teaching courses that encourage stances on issues that affect the urban setting. The interface of theological reflection along with historical, social, cultural, political and economic analyses provide occasions where matters of advocacy may surface. The Gospel of Jesus Christ has implications for all of life and the Christian Church has an advocacy role in every context with particular challenge in cities. It is often in cities that persons and communities are marginalized and in need of an advocate. This ministry of advocacy has three dimensions as suggested by the work of Arthur Becker in addressing the effects of ageism. Becker's insights have implications for all advocacy issues. Advocacy requires the correction of

injustice, the positive pursuit of justice, and the prevention of injustice.¹⁸ Justice issues and the corresponding concern for righteousness are recurrent themes to address in an urban theological curriculum.

The fifth and final task is worship or celebration. Courses that directly relate to this task are naturally courses in worship, the arts and liturgics. But a broader concern is to see how concerns for spirituality and spiritual formation impinge upon all aspects of theological education. Times for prayer, meditation, devotional scriptural study and the expression of spiritual gifts can be dispersed throughout the educational program. In addition, regular times for worship and celebration are crucial for the explicit and implicit curricula. Such times foster the development of an ethos in theological education that reserves a place for wonder, awe and reverence in the acts of teaching and learning. They also foster the adoration of God and the continuing work of the Holy Spirit who seeks to guide the church into all truth (Jn. 16:13). Certainly, other possible examples can be given of the connections between the five tasks and theological curriculum. But these serve to illustrate the importance of evaluation in relation to foundational issues.¹⁹

Conclusion

The design of a curriculum for urban theological education is a task that calls for courage and imagination. As builders of such a curriculum, theological educators are to exercise care in how they erect educational structures upon the foundation of Jesus Christ and relate their efforts to the mission of the Christian church in the city. But in such an effort we can be assured of God's resources to make the difference as suggested by the Apostle Paul, the great urban mission strategist, in Romans 8:32: "He who did not withhold his own Son, but gave him up for all of us, will he not with him also give us everything else?" (NRSV)



¹⁸ Arthur Becker, *Ministry with Older Persons* (Minneapolis: Augsburg, 1986), p. 196.

¹⁹ For a fuller discussion of educational evaluation see Pazmiño, *Principles and Practices of Christian Education*, pp. 145-68.

URBAN THEOLOGICAL EDUCATION: THE YOUTH CONNECTION

Dean Borgman

Introduction

Robert Pazmiño¹ emphasizes the importance of connections in dealing with urban theological education. Eldin Villafaña² also stresses connections in his "Essential Elements of an Effective Seminary-based Urban Theological Education Program." Connections would fit well into several "C's" of his paper. Both writers are reacting against white, European dichotomies such as theory and practice, content and context, education and life, worship and the real world, dispensers and recipients - among other distinctions hindering our wholeness. Both are emphasizing contextualization in the educational process - and much more. If these scholars were taken more seriously, radical changes would come, not only to urban, but to all theological education as well.

I want to accept the challenge of their thinking as it might apply to theological education for urban youth leaders. Urban theological education must be connected in some way to the youth culture. From young people and their culture there are important lessons to be learned.

Urban theological education takes place these days in the midst of change, *crisis, and*

conflict—in society generally, and particularly among urban youth. Culture and technology are changing at a much greater rate than ever before. In the increasingly fast pace of change, systems and individuals are not being asked if they want to change. Nor is there time for the wise men of our global village to ponder the effect of these momentous changes upon their people. In fact, with little concept of the common good, individuals are being taught to use what power they have to manipulate people for their own, and their own particular system's, benefit. Change, in our postmodern world, seems different not only in degree but in kind. It is a kind of change that inspires chaos theories

As society defines the end as what benefits a particular class of people rather than as the common good, people become means. We have people sustaining systems rather than systems serving the common people. This is the crisis - whether it is caused by the crash of systems, the inhuman use of systems, or a people's revolt. We face challenges without the will and understanding to turn them into opportunities (as the old Chinese character describes crisis).

The conflict to which I refer lies in contrasting interpretations of the crisis. Some

¹ Robert W. Pazmiño, *Principles and Practices of Christian Education* (Grand Rapids, MI: Baker Book House, 1992). See chapter 4. See also Robert W. Pazmiño, *Foundational Issues in Christian Education: An Introduction in Evangelical Perspective* (Grand Rapids, MI: Baker Book House, 1988), chapter 7.

² Eldin Villafaña, "Essential Elements for an Effective Seminary-Based Urban Theological Education Program," chap. in *Seek the Peace of the City: Reflections on Urban Ministry* (Grand Rapids, MI: Erdmans Publishing Co., 1995).

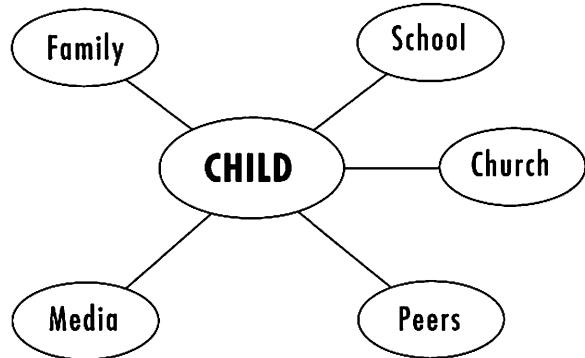
think the systems need more control by a super system; others that systems, at least their system, ought to be allowed free reign. There are those in favor of new systems or thinking about systems; others who fear we have already lost too much of the old perspective.

In terms of age, there are at least four subcultures in our society. They are the dominant adult culture, a children's culture, a youth culture, and culture of the aged. It has been difficult for the church to address the disparate needs of these four groups. Young people feel separate from, if not caught between, children and adults. From their perspective, life in either direction is filled with tedium and triteness. They are for a self-expression denied children by their physical and emotional immaturity and repressed in many adults by social restrictions and personal inhibitions.

Children

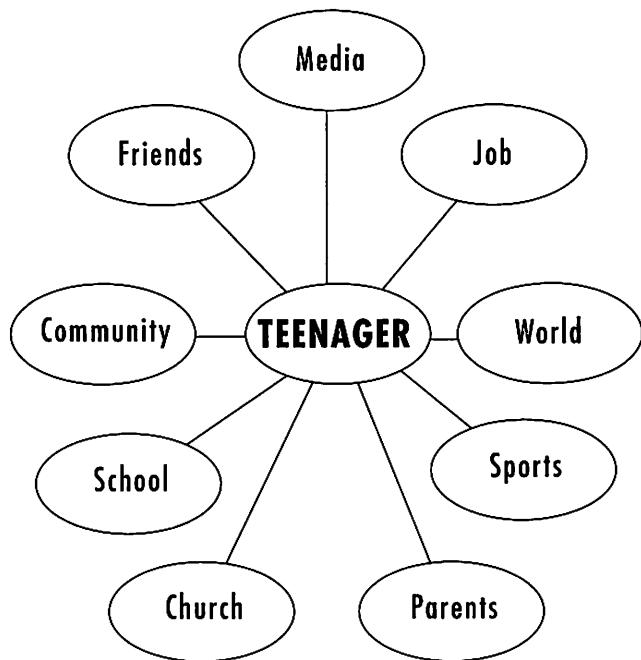
The human infant is remarkably helpless, dependent, and malleable. The family or some other social system must give it intensive attention. Gradually this primary system enables a child to function. By the child's fifth year, that primary socializing system is pretty tired, and the child still has a long way to go. Other systems will have to kick in. "Thank God for day care or school," the parents gasp. They may choose a church with good nursery facilities.

Dramatically in the 1980s, the socialization of children in the US shifted. Significant studies and many important books pointed out how the influence of families and schools were giving way to that of media and peer groups. It is important for theological educators to carry a paradigm in mind.



Adolescence

In current society, childhood fades into pseudo-maturity at an early age. The typical latchkey experience (or related types of experiences) of American children produces teenagers for whom media, friends, or the streets become primary family. For instruction in what matters most to them, they also turn first to media and friends. Their socialization process might be charted in this way:



Elkind has called elementary school kids "hurried children."³ Teenagers he sees as "patchwork selves," who, having learned by imitation rather than integration, have no clear sense of self, experience compartmentalized lives, and are, in a sense, "all grown up with no place to go."⁴

My own surveys have shown and experts agree that while adolescents are moving away from the church and institutional religion, they continue to place a high value on spirituality. If they do attend church, it fills a compartment with different values than their school life and party life.

Urban Youth

If we can be forgiven generalizations in a brief paper such as this, urban young people share many of the dynamics and characteristics of the rest of the adolescent population. In many ways they have grown up even faster and are socially more mature than their suburban counterparts. Studies show that African-American and Hispanic females in the city have a higher sense of self-esteem than their white counterparts in suburbia.

There are, in the city, those who are of the streets (in some cases "in gangs.") and those who are trying to avoid the pull of the hood and the necessity for "juice." An increasing factor among all youth is the fear of violence and desire for a safe place.

Listen to an eighth grader, Ross Greenman (14) of Lincoln Middle School, Santa Monica who says:

All too often I am approached by kids who want to fight—it's as though these people are so angry, they practically come up and ask if they can hit you. It's going to take a lot more than a few detentions to turn down the heat. Meanness is like a fire that grows inside you.

Way too often the parents of delinquent children are either nonexistent or too caught up in their own affairs to notice what's happening. Perhaps the biggest influence on us teens, though, as much as I hate to admit it, is media violence.

(*LA Times*, May 1995)

Seventeen-year-old Crystal Zirak, a senior at Long Beach's Jordan High School describes the racial tension that erupted at her school:

When I first entered Jordan, I knew a lot of people from junior high so I was comfortable. In my sophomore year, people started getting tense; that's when the racial tension was going on outside the school and was brought into school.

Kids started getting rowdy and fighting. When I saw a fight break out, I couldn't believe people would sit there and watch others beat someone like a dog in the street.

(*LA Times*, May 1995)

One week before these students were interviewed, his classmates watched 17-year-old Shazeb Andleeb of Harbor City beaten to death by ten angry students on the campus of Narbonne High School. It had something to do with who was being invited

³ David Elkind, *The Hurried Child: Growing Up Too Fast Too Soon*, rev. ed. (Reading, MA: Addison Wesley, 1988).

⁴ David Elkind, *All Grown Up and No Place to Go: Teenagers in Crisis* (Reading, MA: Addison-Wesley, 1984).

to a party. And we remember the nine-year-old who wrote to tell President Clinton how afraid he was of being shot to death--two weeks before he was, in fact, killed in crossfire.

The church must do something more than hold funerals for these youthful victims. And seminaries must teach something more about Christ than the historical debate that produced the Nicene Creed. Our Christian education theory must go way beyond Piaget. Who cares whether or not the nine year old victim had reached the stage of formal operational thought?

The church (and youth ministry) will only be the church for this generation when it is an appropriate and relevant safe place where teenagers can share their stories, discover God's story, and build their dreams. Urban theological education must have something to do with creating safe places and telling important stories.

The Challenge

How can theological education promote a process that prepares its students to serve young people today? It is critical that we understand individual growth (and how that growth is being frustrated). We must also deal with the social context of those to whom our students will minister.

Many Christian educators and professors of youth ministry do not understand--or in some cases even accept the fact of--subcultures of youth. They still believe the church can serve families treating adolescents as adult as possible. There are, indeed, Christian subcultures of youth. One important strategy is to support those who still identify with their families and the adult

church. But there are church kids and many post-modern young people who need to be touched by those who care in the name of Christ. Any clear hearing of the Gospel among these young Americans demands someone who will leave the comfort zone of their adult, Christian world and enter this foreign culture.

The Conflict

We have spoken of academics who underestimate the detachment of youth and the reality of a distinct youth culture (skater, surfer, hip hop, skinhead, and alternative subcultures).

There are also those who pietistically deny the significance of cultural issues. I have just received a paper I asked some youth workers to write for those considering youth ministry among the Asian Americans. They may have reacted against my professorial emphasis on culture.

The eight of us who assembled have more than 45 combined years of successful experience in working with Asian youth... We spent about fifteen minutes in prayer before taking on the topic, and found that we were all in real agreement on the subject... this startling revelation was simple: the time you spend with God is much more important than the time you spend with kids and that without a close relationship with Christ, you will be doing a lot less than you think you are. Oh, yes... and culture is much less important than we're giving it credit for.

"Let's see why culture isn't really such a big deal after all," they continue. "As Chinese, Vietnamese, Filipino, Laotian and Caucasian, (here I am paraphrasing) we find

it difficult to establish a single definition of Asian-American culture." They go on to describe Asian-American youth as moving away from their cultures of origin to a seemingly more attractive American culture. Finally, they agreed that when someone of a different culture and little understanding approaches a young Asian American, his or her American style may be an attraction rather than a repellent to the teenager.

It's entirely different (they say) from an American going overseas as a missionary. When one immerses oneself into a foreign culture on its native soil, culture must be respected and adaptation is advisable.
(Letter and report to the writer, April, 1995)

I am struggling with how to respond to this report. I want to affirm their ministry (they are probably doing it much better than I could), their experience and personal backgrounds--the way they evidently love the Lord and young people. They want to bring these young people to Jesus Christ. But are they also willing to consider underlying identity struggles and the future social lives of these young people? Are they content to let these young folks hear an Americanized Gospel and be drawn into a life style without cultural integrity? Are they willing to take the time to study culture and to apply what they learn as a new community of faith is being built? As successful as they see themselves, one might hope for them some theological education as described by Villafañe and Pazmino.

Let me give another example of conflict. Larry Elder has his own radio show on LA's KABC. An African-American lawyer and a conservative, he calls himself the "Sage of South Central."

I was born in South Central Los Angeles. Never did I hear my parents talk about racism or race in any type of disparaging way. So I didn't grow up in an atmosphere where I thought it was "us against them." What my parents did believe in was hard work... I am so angry (he goes on) at so-called black leaders, like Jesse Jackson, Maxine Waters, Ben Chavis, and Ben Hooks, who constantly give us this refrain of "you owe us; give us a program, bail us out."

(LA Times, Op Ed, 27 May 1995)

I may not agree with Elder's views about abolishing welfare, the minimum wage and public education. But, then, I'm not sure how these matters can be fixed. And his is an honest voice closer to the context of my work than I am. His perspective must feed, not only our political debate, but our urban theology and our urban theological education. And that goes for my friends working with Asian-American youth and those in isolated in academia as well. If we are doing good urban theology and urban theological education, we must hear the whole debate--especially voices from the hood. And we must encourage our students to do theology and ministry with listening ears and hearts that strive to put it all together.

Exegeting Hip Hop Culture and the Voice of Rap

A Case In Point

One of the strongest voices from the urban world of youth is rap music. Adam Sexton has written a book to help us hear

it.⁵ He argues the following points about rap music:

1. It should be taken seriously as art.

*Neither instruments nor training were available to the inventors of rap.

*It takes instrumental and vocal skill.

*It includes challenging poetry-some with classic patterns of rhyme schemes as in Kool Moe Dee's, "Birdland" (AABA-CCDC-EEFE-GHG).

2. It's four basic components should be recognized.

*"the crucial backing tracks (including, but not always limited to, samples--funk or disco music "borrowed" from original sources)

*lyrics

*a rapper's delivery or 'flow'--articulation, phrasing, and the like--and

*everything else, more or less: "look," originality, aura of legitimacy, charisma. The hard-to-quantify stuff."(p. 8)

3. (Sexton argues that) Rap should be critiqued.

*"Snoop Doggy Dogg's arguably the most inventive vocalist in popular music since Sam Cooke. But that doesn't make the brutality of Snoop's 'mostly wearying and obnoxious' lyrics any less abhorrent. Big Daddy Kane, too, possesses virtuosic talent as a rapper, as well as an outsize persona, but Kane's killer chops are rarely equaled by the banal music behind him." (p. 9)

4. (And finally according to this author) Rap is inadequately critiqued by blacks and whites.

5 Adam Sexton, ed. *Rap on Rap: Straight-up Talk on Hip-Hop Culture* (New York: Delta, 1995).

*Perhaps some black critics fear that they will be accused of disloyalty if they criticize freely. African-American writer bell hooks has written (in the Anthology Black Popular Culture), "I often confront audiences that are enraged by rigorous criticism... rooted both in the general fear and suspicion of intellectuals and in the traditional black modes of practicing the art of critique which make it appear solely a negative act." (pp. 5-6)

* There is a fascination and attraction to black culture on the part of many young whites which hinders critique from that quarter.

When Greg Tate allows that Public Enemy's impromptu lyrics about the racism of the U.S. power structure work but that their dehumanization of gays, women and Jews does nothing toward black freedom--that is an example of solid criticism according to Sexton.

On the other hand, he criticizes Vibe's three-hundred word review of *Doggystyle* which includes only one sentence regarding Snoop Doggy Dogg's relentless misogyny, "As for the 'bitch this, ho that' rhymes that make up the bulk of *Doggystyle* (and the ghastly cover cartoon), they're mostly wearying and obnoxious." Sexton takes *Vibe* to task for such minimization of a serious flaw.

Kephura Burns provides important historical background for rap and the dozens:

Be we preachers, players, or just plain folks, our ability to wield words with wit and rhythm has given us power when there was little within our grasp. We are a race of rappers from way back.

In the 1950s, when the brothers on my block were rhythmically slapping their chests and thighs, "doin' that crazy hand jive," it seemed as novel to us then as rap must have seemed to kids in the South Bronx a generation later. Come to finds out, we were "rapping" in the 1850s-trading tall tales, handing out verbal abuse in rhymes, and providing our own rhythmic, chest-wacking, thigh-slapping, accompaniment. Back then it was called "patten' juba."

In fact, among the Rundi of Burundi in east central Africa, everyone plays the game of matching wits through verbal thrusts and parrying... In the Caribbean, Trinidadians put music to the dozens and invented Calypso... The Hausa say *uwarka* ("your mother"), which is really short *ka ci uwarka* (unprintable). In the Creole-speaking Caribbean, *manman ou* and *koukoun manman ou* mean roughly the same thing.

(Ms Burns goes beyond the historical background of rap to explain some of its social psychology.) ... tensions are dissipated through words that fly fast and sting but also provoke laughter and inspire admiration for cleverness and skill in using language creativity. It tests our ability to remain cool under pressure. And verbal dueling provides young brothers and sisters a training ground for adulthood in a society where firepower and sheer numbers dictate that we do battle with whites verbally rather than physically. (Adam Sexton, 1995: 31-36)

This book enters the hip-hop scene and provides its reader with understanding to appreciate and critique rap music. Here you will find provocative essays, insightful inter-

views, and many rap lyrics. More than that we gain important insights into an urban culture and into ourselves.

Rap music must be found somewhere in the curriculum of urban theological education. Here is how the selection above might be handled in a class discussion:

QUESTIONS FOR REFLECTION AND DISCUSSION

1. What was added to your understanding of rap from this brief article?
2. What questions do you want to raise or see discussed?
3. What does rap tell us about urban realities and hip hop culture?
4. How might rap be prophetic, survivalist, and exhibitionist?
5. Why, do you think, is rap popular among many rich, white, junior high girls?
6. In what order would you place the elements of rap that make it popular across so many kinds of young people today? What influence does it have in the city?
7. How does rap need to be critiqued?
8. How can rap music help you understand the context for urban theological education?

IMPLICATIONS

As young black males were rendered silent in our society, they found a voice. When their plight was ignored, rap helped them get attention. As under-employed, they found a way to make white society pay them for complaining. If the suburbs were a

way of getting away from the problems of the city, rap found its way to suburbia. Though we may ignore rap, our children won't. If we can't hear rap, we can't do urban theological education--at least not for future urban youth ministers.

Secular Liaisons

Too often churches and seminaries lose touch with secular institutions and points of view. The church must learn from the world if it would contribute to the healing of the world. More than that, we must join in partnership with secular organizations. One of the things happening in high schools and universities is called service learning--something about which most theologians and seminary faculty know too little. In one of its texts, Robert Coles reflects on what he has learned,

I have spent many years--since 1978--working with college students engaged in community service... "I want to help kids I know," a college student told me, but he was bothered by "the larger picture." When I asked him to fill me in on the details of that picture, he was both voluble and impassioned. "This entire ghetto is a breeding ground of crime, and someday it has to go! Don't ask me how we'll do it, but until the nation addresses the problems here in this neighborhood, we'll keep having troubles, the riots, the problems with drugs and violence.

"I tutor the kids, and I try to tell them there's a better life for them to lead if they'll only study and do well in school. But they only half believe me when they're young, and when they're teenagers, they're

cynical--boy, are they cynical. I guess I'd be if I was living where they are. It's hard for someone to argue against that cynicism, so I try to undermine it. I try to be as thoughtful, and helpful as I can. I try to keep teaching, and I try to show these kids that there's another world out there."

"Sometimes I think I'm just kidding myself. I think I should forget tutoring and mentoring, and field trips and summer camps, and just go to work as a political organizer, something like that--try to change the whole system..."

The dedication I heard (Coles continues) was enabled not by a fatuous refusal to look at a grim social reality, or by a romanticism that proposed salvation through tutoring and friendship. That young man had taken a close, hard look at the obstacles and had told himself (as his work showed) that one person could give direction to another in a classroom or on a playground.⁶

Coles helped another college senior review her years of community service. She had lost her boyfriend in the process but grew in many ways. She told him what she had learned,

It was then (after the breakup) that I figured out a way to teach reading better, and spelling. I took a course, and I put more energy and imagination into the class, and there was big change in the kids; they could see that I was there with them, heart and soul, and they quieted down. When they started making noise, I spoke right

⁶ Ann Watters and Marjorie Ford, *A Guide for Change: Resources for Community Service Writing* (McGraw-Hill, 1995): 5.

up; my voice got tense, and I leveled with them and told them I wasn't there so we could waste time—I had too much respect for them. I really don't think it was what I said; I think it was my attitude... I told them I thought of them a lot when I read something or saw something on television or heard something over there, back in college, and so they began to pay more and more attention. And then I started to make home visits, and that made a big, big, difference!

I'd never seen where these kids live, or how they live. I'd driven by, but it's another thing to go and walk up those stairs and be in the apartments. I don't want to be over dramatic; it's not that I had any trouble, or that what I saw was so surprising or shocking. It's just that I finally began to see, right before my eyes, what separated those kids from me.

I'm a teacher here, and it's enough for me to do the best job I can... I'd like to go to court and sue somebody--anybody--for the sake of those kids I teach. But there's room for everybody, I guess. That's what one of the mothers told me when I said I wish I could go and change the world. She said, "That's all right, you are changing the world!" Hearing her say that was like getting all A's on a report card.⁷

People who come from without the city need an enormous amount of sensitivity and new consciousness—and clarification of their own identities—if they are to minister effectively in urban contexts. Coles combines religious faith and training in the behavioral sciences—but more to the point he was touched by one African-American youngster (he keeps telling the story) who taught him more than he ever learned in his

psychiatric training about what can sustain one under oppressive situations. He had watched this child mumble as she walked calmly through the jeering, hostile crowds fighting integration. The young psychiatrist asked her what she kept saying to herself and was told that her prayers kept her going. This brave student taught Robert Coles the power of prayer. She also taught him about listening to children. That is why he is able to help others so well.

You may not agree with me—but perhaps you will forgive me—when I say that in my opinion Robert Coles was doing better urban theological education than goes on in many of our seminaries and Bible schools. It has something to do with the way he draws upon their praxis and allows them to discover theory.

People of the city also need theological training. They love to illustrate their experience through stories that become illustrations of significant concepts and principles. Urban theological classrooms are great meeting places for different classes, ethnic



⁷ Ibid., 9.

groups, and denominations. No matter where these students come from, their deep consideration of powers and principalities that oppress the city create in them a common need—for hope. When we add to Coles' approach an explicit understanding of the Gospel and eschatological hope, we will find dynamic responses from urban young people.

Conclusion

Urban youth are living in a culture of turbulent change — that often leaves them terribly short-changed. From pregnancies to gangs, drugs to riots, we see mounting frustration and rage. Their rational and irrational response to change has something to do with the crises of fatherless babies and violence.

Unfortunately, our national discussion about the crises of urban youth is extremely polarized and represents a serious cultural conflict. The challenge is two-fold: to hear what urban youth are saying and then to bring together the antagonistic perspectives and responses of our society. Urban theo-

logical education should be an appropriate setting for this dialog.

The challenge before theological education is to hear the voice of God in the cacophony of people's cries and political debate. A willingness to hear, to be misunderstood and hurt, to be vulnerable and hold one's ground is the style of divine love and basis for justice.

There is a desperate need for leadership today. Our country lacks a unified vision, and many churches have given up on a vision for their neighborhood and culture. Most seminaries lack a clear vision for urban involvement—and may fear collaboration with those of different opinions. If leadership and vision cannot come from seminaries in our cities, then how will the people and country be saved? Coming papers will give guidelines for relevant and wholistic theological education in the city that God created and is redeeming. Urban theological education is about eschatological hope now in today's world. "I saw a new city...the peoples of the world will walk by its light."

WHAT IS MENTORING?

Ira V. Frazier

The idea of Mentoring and using a mentor for training is a rapidly growing phenomena. Quality control statistics for industries and human service agencies point out the effectiveness of a mentor in providing "on the job" skills, as well as training in good work habits. The idea of a mentor is an ancient concept that came from a Greek story. A review of the story "Mentor" illustrates the historic context of the relationship.

Odysseus entrusted his house and son Telemachus to an old man called "Mentor" when he set off on a ten year journey. On one occasion, Mentor's advice saved Telemachus from death. The father-like relationship between young Telemachus and the wise loving Mentor set a standard for characterizing future mentoring relationships.¹

This ancient concept of help and support led to the term mentor and mentor type relationships.

In addition to its effectiveness in industry, mentoring is also being used in helping agencies to develop basic life skills and leadership identity. The United Way agencies have developed a manual for mentoring where they highlight the use of mentoring by stating that:

In the community, Big Brothers and Big

Sisters, established in 1904, have arranged millions of mentoring relationships for children in need of nurturing adults. Increasingly, other national youth agencies such as YWCA, YMCA, and Camp Fire are including mentoring to enhance existing services.²

The Heart of Mentoring — Relationship

The phenomena where intentional training and skill development take place as a part of an interpersonal relationship describes the task of mentoring. However, since the task of mentoring requires creativity, crafting, and transference of inner expressions to the other, at the heart of mentoring is the mentoring *relationship*. Dedicated practitioners of ministry in the African American community, for example, recruit and shape women and men for ministry through such relationships. The varied and creative styles of completing this task form the dimensions of this particular art.

The challenge for the individual serving as mentor is to help the mentee help him/herself. The mentor provides guidance for the journey by developing the mentee's leadership identity, and creating a balance between nurture and instruction. The leadership training through mentoring is a way that enables the mentee to develop for ser-

¹ Sharan Merriam, "Mentors and Proteges: A Critical Review of the Literature," *Adult Education Quarterly* 33, no. 3 (Spring 1983): 162.

² The Enterprise Foundation and United Way of America, *Partnerships for Success: A Mentoring Program Manual* (1990), 1.

vice in ministry. The skills possessed by the mentor are a dynamic expression of the art form. Mentoring in ministry focuses the skills of the mentor in a dynamic relationship which has as its goal to lead the mentee into the depths of his or her ministerial calling. Mentoring is a relationship of encouragement in which the mentee is helped toward self-improvement. This help is given by the mentor, who has progressed further along in his or her ministerial journey. The trusted individual who accompanies along the pilgrimage monitors, teaches, models, and paces the journey. This thought is captured by Timothy K. Jones who states:

All of us have had helpers and guides, people whose influence lives on inside us in deep and sometimes hidden ways. Here or there a parent, aunt, school-teacher or friend has left an unmistakable imprint on who we are. We also may have mentors in public figures or historical heroes - whose examples stir something dormant within us.³

As an individual moves from novice to expert, from student to leader, there is a need for affirmation, and reinforcement of the skills acquired. Often for the mentee, self-monitoring is accompanied by insecurity, ambivalence, or overconfidence. There is a need for the mentor to function as balancer, and as finisher and perfecter of the journey. The mentor helps with the perfecting process in order to teach, refine, and build lasting confidence in the ability of the mentee. The mentee's own recognition of skill deficiency and lack of experience helps him or her to

recognize the need to have a mentor. But trust is necessary for the mentoring relationship to be fully effective.

The art of mentoring is amply supported in the biblical tradition. Jones states:

Such a prescription is hardly new. The place of a companion or helper has long-standing precedent in religious tradition. The Old Testament, for example, is peopled with priest, prophets, and holy men and women who kept the followers of God from wandering too far from the truth. In the New Testament, the twelve disciples' common term for Jesus, *Master*, suggests this constant need to be directed in soul matters. Many people, from a rich young ruler to an outcast Samaritan woman, sought Jesus precisely because he was a wise teacher and dependable guide. And Paul, the great New Testament apostle, called his coworker Timothy his "true child in the faith." We can guess how important mentoring and modeling was for Paul's younger colleague.⁴

I define mentoring as the commitment to journey with another person for a portion of time in their life. The commitment is one of solidarity and partnership between mentor and mentee. Along that journey the mentor's guidance helps the mentee to identify potential pitfalls and develop techniques to avoid those things which are destructive on their journey. The mentor must be able to discern when to protect the mentee and also when best to allow the mentee to experience the pain of growth through exposure to life's experiences. A natural part of men-

³ Timothy K. Jones, *Mentor and Friend* (Batavia, IL: Lion Publishing Corp., 1991), 19.

⁴ Jones, *Mentor and Friend*, 22.

toring is the development of a close and open interpersonal relationship. The relationship must be one where the individuals can be open, honest and develop deep levels of trust. Understanding trust as an essential aspect of mentoring is to focus upon ontological issues related to the persons involved. Merely having skill is not enough; rather there must be skill linked to the character and personality attributes of the persons involved and their ability to connect with one another. Levinson gets to the ontological issue when he states: "Mentoring is defined not in terms of formal roles but in terms of the character of the relationship and the function it serves."⁵ When one speaks of the intangible attributes of ontology, i.e. character attributes and personality traits, in dynamic interaction with the ontology of the other, then it is clear that the art form of mentoring is a preponderant issue.



Mentoring at CUME: One Model

One model of mentoring has been developed and refined through the Mentored Ministry Program at the Center for Urban Ministerial Education (CUME). Fulfilling the seminary degree requirements for supervised ministry, Mentored Ministry at CUME

is a bridge from the classroom learning environment to the practical realities of ministry in the field. While CUME emphasizes this bridge in all of its programs, the integration becomes more intentional and developed through the Mentored Ministry component. Mentored Ministry allows established church leaders enrolled in CUME's degree programs to improve their integration of theoretical concepts learned in the classroom with already-existing, every-day ministerial experience.

Students are paired with an approved mentor who helps them through a process of self evaluation and theological reflection. A student is matched with a mentor in two different ways. The first seeks to affirm an already existing mentoring relationship in which the student may be involved. In the second way, the student completes a personal needs profile/survey which assists the Director in establishing a match with an appropriate mentor, taking into account the gifts of each mentor.

While the mentor serves as a guide, the learning is essentially student-directed, guided by the development of a learning contract which forms the basis of the mentoring relationship. Thus each mentoring pair may focus upon a different set of learning objectives, tailored to the specific goals of the individual student. The accompanying goals and objectives help direct the student's development.

Students are involved with the mentoring program from two to four semesters, depending on the degree track that they may

⁵ Daniel J. Levinson, *The Seasons of a Man's Life* (New York: Ballantine Books, 1978), 98.

be pursuing (M.A. students take two semesters of Mentored Ministry; M.Div. students are required four semester.) Each semester requires a minimum of 90 hours of mentored field ministry. Regular weekly or biweekly contact between the student and his/her mentor is the backbone of the program. As part of the mentoring dyad, the mentor covenants to visit, observe, and evaluate the student's ministry setting and practice around the particular skills identified in the learning contracts.

In addition to the involvement with a mentor, the student also participates in a colloquium experience, consisting of two to four colloquia (depending upon the student's degree program). The colloquia are designed to present techniques on how to manage ones ministry, to take greater responsibility for oneself, to mobilize volunteers, and to be intentional about self-maintenance in the ministry. The four colloquia are:

Mentored Ministry I: Introspection on Ministry

Mentored Ministry II: Foundations and Focus on Ministry

Mentored Ministry III: Involvement and Impact on the Community

Mentored Ministry IV: Re-established Perspectives in Ministry.

The third element of Mentored Ministry is participation in a peer reflection group. The peer groups provide a supportive environment for students to reflect theologically upon concepts presented in the Mentored Ministry colloquia, their experiences in ministry, reflections from contacts with their mentor, as well as other material

from CUME classes. In a dialogical fashion, students wrestle with becoming more integrated in their personal ministry approach.

Students who demonstrate skill in their involvement in the mentoring program, are often invited back to be peer group leaders. Peer group leaders receive specialized training designed to build skills in group dynamics and one-on-one skills in order to work with individuals. A connectiveness develops within the small groups where the group leader is called upon to listen and support students in a full spectrum of interpersonal needs. Training is necessary to help the peer leader feel confident in the support that he/she gives. It is vital that peer group leaders develop working rituals to help them process the confidential information that they have received.

Mentoring Versus Supervision (Process and Product)

Mentoring is ideal because there is a large segment of people who learn best by watching others. There also is a tendency within human nature to desire to do a task much like someone else who has the reputation for doing well. The celebrated person who has perfected the skill is now the role model. The individual can enjoy being a great worker, or may help others to achieve a similar level of performance. The process of giving away the inner-personal skills is the art of mentoring. Part of the mentoring process is to teach a skill to another individual. The mentor allows another person to practice and perfect this skill. Through this manner of helping another person, the strong dynamic of modeling is demonstrated. Modeling calls for supporting while accompanying someone through the men-

toring process. Support allows the mentors to encourage the worker to develop his or her own style. Mentoring is not cloning. Instead, it is helping another individual to become all that they can through all that the mentor can share out of his/her own experiences. It can also be a great support to journey with another and make the commitment to discover the unknown areas together.

As mentioned briefly above, mentoring is a more humanizing and affirming process for individuals. Within the world of work there is an unwritten expectation that an individual will produce as much as s/he can in the least amount of time. When an individual reaches that level of output, the work-places and organizations demand that the individual go beyond and above the call of duty. To insure that level of production, a variety of awards are initiated. To attain the awards and to insure quality control supervisors have to be strategically placed to monitor employees. Mentoring is promoted as a way of expanding and supporting the workers with the same objectives as supervision. On the average, supervision is production centered while mentoring is more process centered. The United Way discovered that production and quality levels were increased among case workers using a mentoring model rather than supervision. In the mentoring model the worker not only heard how to do a skill, but also interacted with the mentor's work ethic. This helped the morale level of the office teams and encouraged worker enthusiasm. Mentoring also *encouraged and increased* the self worth of the workers in the company as they felt both appreciated and listened to by the company.

Mentoring is a positive way to help

individuals to relate inter-generationally. It is an approach through which the organization can benefit from all of the gifts of its employees. Mentoring implies a closeness and an intentional relationship. The intentionality produces a by-product of an emotional response. It is the giving and accepting of these accolades that dictate the strict boundaries of the mentoring relationship.

In a supervisory relationship, the word and the idea of friendship is taboo. Mentoring encourages friendship. This necessitates that the mentor be wise and aware of the relationship's climate. The emotional responses can be a catalyst to relationships or it can also be a road block to the relationship. An individual who has a particular feeling for the mentor can be influenced positively by the mentor. At the same time, the mentor's position can be misread and may then produce negative relating.

Selection and Training of Mentors

Careful attention must be given to the types of individuals being recruited to serve as mentors and to the training that will be given to the mentors. Organizations engaged in mentoring need to be explicit in regards to what they are asking their mentors to do. Clear objectives as what roles mentors will and will not play will help organizations to recruit and retain mentors who will help the program. Good, clear, and accurate communications between the mentors and the program are essential.

Boundaries further encourage the mentor to be genuine. This is what I believe to be the greatest quality of a mentor. Mentors needs to ask themselves the ques-

tions, "Why am I mentoring? Do I need to have my ego stroked? Is this something that looks good on my resume? How much will I receive from doing this?" A mentor who receives the benefits of the relationship with humility and who desires to learn from this experience as well will be an asset to a program. The mentor's participation and interaction will also help the director evaluate mentors in the program. Mentor retention will speak of the health of the program. This same mentor can also support the organization by recruiting other mentors. The ultimate complement for a mentoring program is to become self seeding. Today's workers will become tomorrow's mentors. To help foster a self seeding relationship is to have expectations of the mentors and the participants. When the mentors meet the expectations of the program, they should be recognized through programs designed for recognition and appreciation of mentors. This demonstrates support to the mentor and, at the same time, it supports the mentee.

Conclusion

To evaluate the aspects and needed elements of a mentoring program one should:

1. *Assess the training needs of the organization and the individual.*
2. *Identify the qualifications that will be required of the candidates.*
3. *Recruit potential mentors in accordance with these qualifications*
4. *Provide training for mentors. This implies that the mission goal of the organization is clear and sustained.*
5. *Match the mentor with the trainee. This*

begins the next phase of the process.

6. *Seek to secure quality within the mentoring relationship through team support and regular evaluation of the mentor.*

As noted, the mentoring relationship is highly beneficial to the trainee. The length of time of the mentoring relationship should be clearly stated and adhered to. Important to the mentoring relationship is the commitment on the part of the mentor to complete and end the relationship as the mentor. The trainee should see himself as an equal with the mentor so that he can feel that he can potentially join the chain of mentors.⁶ The time arrangement will help the mentor to be reminded of good habits within the relationship. The mentor should be able to recognize if s/he is causing dependent or co-dependent behavior.

This close and unique relationship can be highly beneficial to an organization as it moves toward accomplishing its mission. It should therefore be approached through the purist motivations and genuineness for the progress of the trainee.

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⁶ The idea of the chain of Mentors was developed by Ira V. Frazier to capture the process of being trained then moving into the role of the trainer. Today's mentees are tomorrow's mentors.

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WHAT IS THE CONTEXTUALIZED URBAN THEOLOGICAL EDUCATION ENABLEMENT PROGRAM (CUTEEP)?

One of the many challenges that confronts the urban church today is the need for trained leadership—not just more clergy, but grass-roots leadership, women and men, who are both called by God and empowered to make a difference in their communities. Theological education, geared to training the indigenous leadership of urban churches, in the context of their every-day ministry is needed on all levels. Unfortunately, much of theological education does not critically fit the urban scene, choosing to ignore the city as a positive locus of God's redemptive activity. The result is an educational process and product which approaches urban ministry as a problem to be solved, rather than as an opportunity to discover the signs of God's reign. Thus, such institutions and programs are not contextualized to the urban environment, do not take into account the experience, gifts, and expertise of the existing leadership and are not reflective of the communities that are in the city. Their educational policies, curriculum, and teaching methodologies do not "fit" a diverse constituency. The community has no "ownership" of the program, and thus participates to a marginal degree.

There are, however, institutions and programs that are attempting to be contextual. That is they are grappling with presenting a wholistic gospel—both evangelism and social justice. They are working with local leadership to shape and present curricula that present the scope of historical Christianity within the context of the

stresses and joys of urban life. They are utilizing the resources of the community as an asset, tapping into the expertise and wisdom of God's people. In other words, the theology, curriculum, teaching methods, and academic policies of these programs are informed by the context of ministry (i.e., by the city and its constituencies). But often these programs are doing it alone. In some cases, they may even be competing with one another. In order to maximize training urban churches leaders, these various programs (Bible institutes, colleges, and seminaries) should be encouraged to form collaborative partnerships, where there is dialogue, shared resources and faculty, and mutual affirmation of each program's unique niche and calling.

The Contextualized Urban Theological Education Enablement Program was established at the Gordon-Conwell Theological Seminary's Center for Urban Ministerial Education by a grant from The Pew Charitable Trusts. CUTEEP's purpose is to foster collaborative partnerships among contextualized urban theological education programs in specific sites. This will be done through a series of grants, educational conferences, and the provision of technical assistance (consultants). CUTEEP is especially interested in funding partnered programs and institutions that are in the city, of the city, and for the city.

Objectives

The general goal of the Contextualized Urban Theological Education Enablement Program is to strengthen and support contextualized, community-based urban theological education programs and institutions that seek to maximize the gifts of inner-city communities for effective ministry. More specifically, CUTEEP aims to establish Urban Ministerial Education Partnerships that will enhance theological education in the city. These model partnerships will provide concrete demonstrations that the church's educational institutions can work together to prepare leaders for ministry in urban America.

Program Elements

Urban Ministry Education Partnership Grants

These grants address the need for partnerships between the various levels of theological education in the city. By encouraging the design and implementation of educational partnerships within selected sites, they assist in creating a seamless fabric of educational opportunity from the Bible institute, to the college (undergraduate) to the seminary (graduate), while remaining in the context of urban life and ministry.

Grants were awarded on a competitive basis in two cycles. During the first cycle, *Research, Planning and Development* Grants were designed to assist organizations and institutions in planning and developing urban ministerial education partnerships. Proposals addressed such issues such as how the partnership will function (the roles and responsibilities of each member), program structure, accreditation, validation and

sharing of each institution's curricular offerings, and the stewardship of scarce resources (such as library, media, facilities, etc.). Seven grants ranging from \$40,000 to a \$44,250 were awarded during the first cycle of grants (1995-96).

Implementation Grants run from 1996-98 assisting institutions and organizations in establishing and carrying out the planned partnership. Recipients of Research, Planning, and Development Grants were eligible to apply for Implementation Grants. Others were considered as well. Three (3) implementation partnership grants were awarded, carrying a maximum award of \$225,000.

Technical Assistance/Consultants

CUTEEP provides technical assistance to grant recipients. Grantees can request special assistance in a particular area of organizational need. The directors of CUTEEP may also suggest that a grantee consider the services of a consultant in an area of need perceived by CUTEEP staff. Areas considered for technical assistance include: congregational/community organizing, curriculum development, administration and organizational management, resource development (including library, fund-raising, media and educational technology), and educational policy and procedures.

Roundtables/Conferences

CUTEEP will sponsor five roundtables to support the emerging partnerships. Grant participants and others will consult with each other over issues of concern related to urban theological education with an eye toward stimulating research production and

presentations that have potential national impact.

In the final year (1997-98), CUTEEP will sponsor a major, three-day conference with grantees, program staff, and others allowing them to present their insights. This will be a participatory event designed to inform, inspire, and challenge leaders in this field.

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